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GENERAL.

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The Teacher as a Teacher and as a Man.

By C. W. CROSSLEY, OF DEACONWOOD ACADEMY, TANANARIVE, I.A.

"Eld. Crossley Mensch, Hofenreich und gut; Dean, dass alle, und seltsam! But, von allen Wesen. Die wir kennen,"—Goethe.

To the enthusiastic teacher, the impulse to forget self is almost irresistible. He sees the ignorant to be enlightened, the ignorant to be aroused, the earnest inquirer to be aided, parents to be helped to overcome the rampant disobedience of their children, and so much to do to give a higher view of life to those whom he instructs, (as well as to children of a larger growth among whom his lot may be cast) that his devotion to his work often rises to the speedy termination of his career. There are also teachers who feel that duty compels them, even for a mere pittance, to labor incessantly. They have no time, no thought beyond their school duties. There are yet others who are unfortunate in that they teach where the sentiment of some of the patrons of the school would control their every act, and almost take from them the right to eat and sleep. Some such unpleasantly situated teachers "gird their hearts with silent fortitude," and allow themselves to be "fretted to death" by the criticisms and ingratitude of their patrons; but, not all teachers who find themselves so situated will allow their ideas of teaching and governing to be subordinated to the will and whims of such people. "What has a teacher to do with the crude ignorance of uneducated sisters, cousins and aunts in his work? He may listen to them in long and respectful silence, but unless he has the courage to do his work his own way, he has no right to teach. If maidens and sisters desire to direct the education of their beloved relations, let them either open their own private schools or seek and obtain positions in other schools; either do this, or let them forever hold their peace. Only quick doctors and teachers consult their patrons before giving advice. The good-like intelligence of a little common-sense is a capital evidence of fitness for a teacher.

Should the teacher consider attention to school interests the one purpose of his life? Are there no equal, or paramount obligations resting upon him outside of his profession? Can he even do the best school work by limiting his mind and efforts to that alone? The present is a period of intellectual transition. The opinion that everything connected with a person's education should have a direct bearing upon his special vocation, in other words, have our boys "learn those things in youth which they will practice as men," is with many a "liberal" culture is not only the corner stone of all true education, but that it should be prized for itself alone. In the dual life of the teacher there are two classes of obligations that devolve upon him—the duties he owes to himself as a man, and those he owes to himself as a teacher. Rightly considered, there is no antagonism between the two.

"To thine own self be true; And thou shalt follow, as the night the day, Though it should make thee false to any man."

He who fills his duties as a man cannot fail to discharge his obligations as a teacher; but, are not the rights and duties of the man too often either forgotten or absorbed by those of his profession?

Has a person fidelity to his manhood? He both makes himself worthy of self-respect and he ex-

Integrity, and Fidelity to the Cause of Christ.

JACKSON, MISS., THURSDAY, SEPTEMBER 23, 1880.

VOL. 4. NO. 32.

Terms, \$2.00 Per Annum Payable in Advance.

Write communications for the paper and business matters on separate pieces of paper. In all business letters be sure to give both your post office and State, writing all in a plain, legible hand.

JOB WORK. All kinds of Job Work, not inconsistent with the character of the paper, executed in good style and on moderate terms. Entered at the Post Office at Jackson, Miss. as second class matter.

Programme. Please publish the following programme of the ministers', deacons' and members' conference of the Columbus Association, to be held with the New Salem church, twelve miles north of Columbus, commencing Friday, Oct. 29th, 1880:

1. The duty of white Christians to the colored people.—T. G. Sellers.

2. Allon Immersion.—M. V. Nott.

3. The Tares and the Wheat.—J. T. Freeman.

4. Exposition of I. Cor. 6:19.—H. W. Battle.

5. Are Baptist churches the same in form and doctrine as apostolic churches.—L. S. Foster.

6. What were the services of the Synagogue worship?—J. T. Christian.

7. Individual responsibility for the spread of the gospel.—H. J. Vandlandingham.

8. The grace of giving.—J. H. Buck.

9. Is a happy conversion necessary to a full assurance of salvation?—J. P. Lee.

10. The transfiguration.—J. H. Jamison.

11. The relation of the church to its pastor.—A. E. Attwater.

Eld. J. T. Freeman will preach Sunday, at 11 a. m., on the Lord's Supper.

This meeting will be held in a new church and in a neighborhood where they have never had anything of the kind before; and on that account it is desirable to have a large gathering. Ample conveyance will be at Columbus to meet all who come by rail, on Thursday morning.

J. T. Christian, Secretary.

The American Baptist Publication Society.

Some opposition is being made to this Society occupying our Southern Zion in its work. That this opposition is not without some ground, I know, but is the ground of opposition sufficient?

Baptists are free to co-operate with any or no organization or Society. No publication society is to be recognized one more than another unless I am prepared to do so. And if the American Baptist Publication Society can and will do the Master's work in Mississippi better than Mississippi Publication Society then I prefer to co-operate with the "American."

I have no disposition to see the Master's work suffer unnecessarily, while a few are trying some experiment to make a fat and easy piece for some man too dignified to do the work of a common pastor, or preacher.

I have recently bought all my books, tracts, Sunday-school papers, sermon papers, etc., from or through the American Baptist Publication Society, at Philadelphia, and I have found it to my own interest in more ways than one to do so. Any Baptist can get from them any book he wishes and always at the lowest possible price. WALTER E. TYNES, Canton, Miss.

I notice some one says in the Record that there is not a Baptist minister in Winston county. It is a mistake. Eld. W. T. Carroll lives seven miles east of Louisville and he has built up a church of twenty-eight members last year, baptized twenty-four of the number. He commenced preaching at a school house where there had been no church; he got Methodist, Lutheran, etc. He is a coming man.

T. A. J. OWEN, Whiteside, August 26, 1880.

Bro. Gammill—We held our ministers' and deacons' meeting, August 28th and we appointed a committee to get up subjects; and the first subject was the duty of pastors to the church; 2nd, the duty of a church to her pastor; 3rd, the duty of preparing for the future world.

Eld. DUBRE.

The faith that saves is the faith that sanctifies. And if our religion does not show itself in daily life, it is not proving itself to be power; if it does not make its men and women of stronger faith and brighter hope and broader charity, and thus better in all the relations of life, there is some fatal defect. We had better look well to its foundation.

Did any one ever fear of a person who, because there is counterfeit money in circulation, would have nothing to do with money? Why then rejoice Christianity because there are bogus Christians in circulation? It is very strange that so trivial and unreasonable an excuse should be so often offered.—Interior.

A Sunday-school boy was asked if his father was a Christian. He replied: "Yes, but he is not working much at it now." Too many just such Christians are around.

What unthankfulness it is to forget our obligations, and to look only upon matter of grievance; to think so much upon two or three crosses as to forget a hundred blessings.—Sibbs.

S. W. MARSTON, Supt. F. Missions, St. Louis, Mo., Aug. 24, 1880.

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# THE BAPTIST RECORD.

J. R. GAMBRELL, Editor.

Canton, Miss.

JACKSON, MISS.,

THURSDAY, Sept. 23, 1880.

Terms of Subscription.

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Honesty—Paying Debts.

A debt is what one voluntarily promises to pay, or what in justice he ought to pay. It is generally for value received, but may not be. It may be simply what we have promised to pay. Thus, a note given to any institution for its support becomes the expression of debt. By it we obligate ourselves to pay so much.

In nothing does the demoralizing effects of the war show themselves more than in the laxity soon on all sides as to the payment of debts. We suppose that the last fifteen years have been without a parallel in the history of the country in the shirking of just obligations. It is beyond question that men no longer feel that their standing in society depends on their standing in the church. There is a lamentably low standard among us to-day.

All over the country there are men who have become involved, and rather than sell their property to pay their just debts, they have made it over to their wives, or other kin, and live upon it in defiance of their creditors. Others have taken the benefit of the bankrupt law and live in fine houses with all the surroundings of wealth. One who looks at matters in a plain, straight forward way cannot believe anything but that perjury has come in to help dishonesty in avoiding the payment of honest debts. The appearance of all this way, and the unwelcome conviction has been forced upon us that many fine gentlemen, upon too weak to become poor for the sake of being honest to the last. Even preachers have not, in every case, avoided this transparent fraud. We appeal to our readers to say, if among all professing Christians in this country there are not many whom a sober judgment cannot acquit. It is useless to say that people who avail themselves of legal protection against their creditors and thus avoid paying their just debts have no claim to honesty.

It is useless to dwell on the many quibbles and turns by which men have avoided the payment of their obligations. They are numerous. But there is one class which we must not pass—those easy persons who do not bankrupt, do not deny their debts, but who do not pay them. Bland, quiet, orderly people they are; yet they constantly buy more than they pay for. They do not exert themselves to meet their obligations, and no net seems to feel bound to do so.

We are fully convinced that there are many honest people in debt. They have been disappointed in their expectations. Some people have very poor judgment. They expect great things of the future, and do not allow sufficiently for the constant drain on their resources. Hence they over go their income and, contrary to their expectations find themselves behind. Their reasonable expectations are sometimes disappointed by the season, or in other ways. Since the war the whole country has been sinking, till within the last year or two when there has been a rise. This has kept our people generally in debt.

To the debtor class we wish to address a few kind earnest words. Pay your debts. Do not allow yourself to think of anything else. It is an awful thing for any one to let go an honest life to determine to default his fellow man. Pay your debts for the sake of your justice. Pay your debt for the sake of your creditor. But most of all pay your debts for your own sake. Only think how you would weaken your own character by being dishonest. If you let go an honest life, you can never be a noble man again. You sink at once in the scale of moral being. You degrade yourself as all the world cannot degrade you. Character is too valuable to barter for money.

But you may say how can I pay my debts and live? We cannot tell you perhaps how you can do that. But let us make a few suggestions. Look around and see if you cannot live on less. The necessities of life are not many nor costly. It does not cost much to live, if we are determined to live sober. Dispense with all the superfluities of life. Dress plainly and have your family do so. Talk the matter over with them. Keep back nothing, tell your true condition, explain the importance of your doing right. Ask each one to help you rise from the thralldom. They will almost certainly co-oper-

ate heartily. If they do not, then be a man and have your way, because it is the right way. All will see the good of it in the end.

Next—use industry. Do everything you can to increase your income. Likely, have an understanding with your creditors. Keep nothing from them. Tell them your plans and purposes. In ninety-nine cases out of a hundred, they will be your best friends, and will give you every help. A true man rarely ever wants friends.

And most of all we believe God will be the efficient helper of the true man who sets his heart to keep the statute. "Provide things honest in the sight of all men."

The Matchless Evil.

If I will relate another occurrence to which I was an eye witness and in part actor many years ago I lived in a good neighborhood, peace and order prevailed, a large church had been gathered in its bounds, and fellowship among the members of the church. Thus it was until two men undertook to obtain license to retail spirits near the place where we met for worship. Influenced alone by evil influences of duty to God, the church members, and my own children, I opposed it. Abled by my brethren, and other friends, we were successful, and were rewarded for our labor by being separated twelve months longer from the church members. But alas for the second effort of our enemy triumphed. Immediately the work of demoralization began and before the year for which the license was granted was ended, besides many petty disturbances, on one occasion there was a general whisky row in which a neighbor was cut almost literally in pieces, and for months lay in all his agonies, poised between life and death. His family poor, were dependent upon his daily labor for their support. Indeed, so shocking were the consequences of this dram-shop that the keepers themselves became alarmed and abandoned the business. Who was responsible? The men who kept the grocery say you. Tell them, however, that the man who by doing their duty might have so easily prevented it—Wm. Thayer, (a S. B.)

This is well put. Now, under the new law the names of the signers of petitions must be published. Will any Baptist be guilty of having his name blazoned before the public as an abettor of this iniquitous business? Will any Christian man say before the world, "I favor whiskey selling notwithstanding its effects." Let the question be put fairly everywhere: it is morally, peace, good will, honesty, prosperity, religion against immorality, strife and bloodshed, hatred, dishonesty, poverty and idleness. This is the question put before every man to decide when a petition is thrust into his face. No man can be a friend to the "matchless evil" and a friend to Christ and the human race. We do not hesitate to say that no man ought to be able to keep his name on a petition for a dram-shop and on a petition for a lottery at the same time. God will get us from the grasp of this monster.

The Strong River Association.

It was our pleasure to attend the meeting of this body, Sunday and Monday last. We had never had the pleasure of seeing this fine body of Baptists before. In company with Secretary Walne, we drove up behind brother Lomax's buggy horse, which is a mule, about eleven o'clock, and found the hill covered with the Association. We preached to an immense congregation in the open air, and the people gave us excellent attention. Like brother Ball on a certain occasion, we did our best under the circumstances. Secretary Walne followed and took a cash collection amounting to nearly two hundred dollars.

Eld. R. H. Purser preached a sweet sermon on choosing the service of Christ. Very few preachers have mastered a better style than Bro. Purser. The clear conversational style is the best of all for imparting truth.

Monday was a field day. Between six and seven hundred dollars additional were raised for State Missions. Strong River expects to give \$1,000 for this cause during the year and Secretary Walne says it is in sight. There is a wonderful walking up on the subject of education in this Association. Some eight or ten preachers will be in attendance at the College next season; and there will be several boys besides.

Eld. R. W. Hall was moderator, and Bro. Guyton, clerk. The Racoon was handsomely treated. We cannot make full notes as this must go at once to the office.

War on Language.

Cannot the editor of this paper, in strict accordance with his theory, say to his readers, we were all baptized into one body, i. e., each into a local church.—The Baptist.

Yes; of course he could say that "in strict accordance with his theory," but not in any sort of accordance with the sense of language. We shudder to think where the adoption of such a principle of construction would land us. We were all baptized into one body, i. e., into two or many bodies. Hence one body means any number of bodies. One and two, or many, mean just the same. Again, a man writes that a certain company slept in one room, in one house, but he only meant that the whole slept in a room in a house. A witness testifies that he saw cer-

tain parties in one house; but being pressed, and the proof being clear that the two men were never in one house together, he explains, that he only meant that he saw one of them in a house in New Orleans, and months after he saw the other in a house in New York. Of course that would be plain, albeit we suspect the man would go up for perjury.

Two young men say they are engaged to be married to one lady. The common mind would think this rather unfortunate; but of course the meaning is each one to a lady, and further some one announces in print that a dozen men have been married to one young lady; but he means, i. e., each one to a young lady. This sort of writing would make a sensation, but, of course, one could say such a thing, and he might have a theory that would fit it exactly.

Now, the trouble in our brother's case is, his theory is wrong, and hence his wretched language to sustain it. Fine minds may see that one and many mean the same thing; but common people will never understand it.

There is a strong current of common sense running through the Scriptures. Strained and fantastical interpretations are always to be suspected; for besides making war on the sense of the word they are nearly always "in strict accordance with" some theory.

NOTES AND COMMENTS.

Schools are generally opening well.

Carry up Racoon money to the Association with you.

"We only need leaders."—Layman. That is the truth.

The Purser brothers commenced a meeting at Aberdeen last Sunday.

I go over this week to take charge of the churches at Sardis and Batesville.—J. T. Christian.

We can recommend a first-class pastor to churches wanting such a man.

The Messenger is doing well, all things considered.—S. C. Lee. We are glad of it.

I don't believe we have any right to claim a support while we are secularized.—A. A. Scarborough.

It is no harder to pay a big debt than a little one if you have the money.—R. D. Middleton.

I want my children educated, that they may the more glorify God, and help the world.—T. J. Walne.

We had a glorious time at the Pearl River Association.—T. J. Walne. You seem to be warmed up.

The Strong River Association stands second in the list of Associations in its contributions to State Missions.

There is evidently an increase in the missionary spirit in the Strong River Association.—T. J. Walne.

The education at Mississippi College is well suited to business men, and not to preachers, simply.—R. A. Scarborough.

I have sometimes thought that every saint in heaven will feel that he is the happiest soul there.—R. H. Purser.

Our churches need pastors, and by the help of God, I intend to be a pastor to my churches.—J. A. Scarborough.

There is emotion in our religion; there is principle too; the emotion rises out of the principle.—R. H. Purser.

There are between seventy and eighty students at the Southern Baptist Theological Seminary. A fine beginning.

We had a good meeting at Sonoma church, continuing five days; baptized seven—one awaits baptism.—J. E. Steinender.

I am well and doing well Ireckon in this field.—E. E. Smith, Westbury, Miss. Glad to hear it. Are you married yet?

Eld. Mat. Lyon has had a meeting at Carrollton, in which he was assisted by Elder R. A. Cochran. There were three accessions.

We do not educate men that they may become preachers but we educate preachers that they may be good men.—Report.

Eld. T. H. Middleton wishes to see the sermon preached for the people by Elder Melvin on fulfilling all righteousness in spirit.

There were received into our churches last year through the agency of the State Mission Board four hundred and ninety-five members.

I am aware that all the Baptists will not go with us, and I don't want those who get drunk to go with us.—R. D. Middleton.

Eld. W. D. Northrop, at Quitman, knows how people get into the church. That is because he has not got ahead of the apostles.

leaving six thousand for the other seven hundred preachers. That really looks like ten thousand might be had.

Peace and union in the Baptist family are far more profitable in a "youth to an old minister," if we say that he owes it to himself, no less than to us, to correct the false impression he has made as to the teachings of the Record. The Baptist has promised to do it; will brother Andrews follow brother Graves in this simple act of justice. Young as we are, we cannot be satisfied till it is done.

The colored Baptist expresses itself as being in hearty sympathy with Bro. Walne's work. "The world do move," and we are glad that it do.

We can recommend to any one desiring a teacher to teach in a private family, a young lady thoroughly competent to teach English, Mathematics and Music. We know the lady.

The Chickasaw Association gave five hundred dollars to the State Mission work.—J. L. Johnson. That looks like the \$12,000 will be raised very easily.

The new house of worship of Duck Hill Baptist church was opened last Lord's day, Eld. Rowan, of Memphis, assisting the pastor. It is said that Bro. R. preached "two glorious sermons."

We regret to learn that Elder Rowan was quite sick at Duck Hill last Monday; he is with Dr. Trotter, and therefore will receive every attention which medical skill and kindness can afford.

The Baptist Banner, Arkansas, is consolidated with the Central Baptist, St. Louis. We believe Bro. Ray would do well to move his flag to Little Rock, and give Arkansas a first class paper.

Some men cheat all the week, and then sing as loud on Sunday as any body. "I am bound for the promised land." Yes, but where is the promised land for such people?

The Tishomingo Association meets Friday before the first Sunday in October with Osburn church, four and a half miles from Booneville. Excursion rates on the Mobile and Ohio Railroad between Corinth and Macon.

A correspondent wishes to know how to write about one's own work without appearing egotistical. Well, it can be done by keeping the record somewhat in the background, and telling simply about the work.

I am glad Mississippi is doing so grandly. Tennessee is doing so little." So wrote a Tennessee pastor. Who will resist the mission land-mark for our neighbors? You, brother, or I?

The Pearl River Association contributed in cash more than one hundred dollars, at its recent session. In all respects the last meeting was a grand success. There is a wonderful waking up in that body.

Let the Record stay in the country, and the Baptists will give you just what subscriptions you want. Its list can be run up to ten thousand.—T. E. Tate. Do you mean to make our head swim, Judge?

Some will see that their communications have been abbreviated this week. With our increasing number of correspondents we must "boil down." We know it will boil right.

The prospect now is, that there will be a large increase in the number of ministerial students at the College this session. Therefore, the churches must expect to do more for this cause. We believe they will do it. Let the matter be discussed and acted upon in the Associations.

I like your short-comings, (not faults), but your short methods of reaching facts, and presenting and discussing real issues.—W. S. Copeland. Well, brother, we are really trying to be practical; help us to discuss the real issues. What is chaff to the wheat?

To the church at Terry: Please have the baptism filled and everything in order for baptizing on the fourth Sunday. The Lord willing we will preach on baptism at eleven o'clock on the day above mentioned. Let prayer be offered for the divine presence during our services. We would be glad to see a full turn out Saturday.

May the day soon come when every saloon door will be closed, and all our churches will be pure.—Eld. A. Goodwin, colored. That is what one of the best colored preachers in the State says. Bro. G., let's all, white and black, unite to close these doors.

A brother from Tennessee writes that The Baptist has not put us in a fair light, but he begs us not to "write a single severe sentence." The weather is getting cooler, and we hope to get through pretty well; but we can't say how we will feel if The Baptist does not set us right.

A prominent brother from a State west of this says, "I am surprised that you bear the misrepresentations of The Baptist so long and patiently." We are going to give The Baptist ample time to make it right; but if it is not done, as we suppose it will be, then—well, we will see about it.

A brother suggests that those Baptists who are trying to get away from the spirit of education get missions would better go into a hole and pull the hole in after them. He says: going into the hole won't do any good unless they pull it in. We suggest that, if they intend to be entirely safe they would better cork up the hole after they pull it in.

We trust that Bro. Andrews will not consider it impertinence in a "youth to an old minister," if we say that he owes it to himself, no less than to us, to correct the false impression he has made as to the teachings of the Record. The Baptist has promised to do it; will brother Andrews follow brother Graves in this simple act of justice. Young as we are, we cannot be satisfied till it is done.

The colored Association of Madison county, to convene Friday Sept. 24, and that is expecting a visit from Dr. Zealy, has had a tender of the use of Donks Creek church house of worship, in which to hold their Association, and the community zealously offer to aid in the expense of the Association. It would take Bro. Zea month to accept all the invitations of hospitality already tendered him.—R. E. Melvin.

Eld. J. J. Andrews is sixty-four years old, has been preaching, we suppose, nearly forty years, and has baptized many hundreds of people. The younger "youth" than he is now at present, we heard him denounce. He is yet able to travel, and preach from county to county, and to preach sometimes two hours at a standing. There are very few men of his age who can do that. We wish him many years yet.

Elder T. J. Bailey, of Goodman, pastor of the Stump Bridge division of Donks Creek church, Madison county, Miss., came out on Saturday for the purpose of engaging in protracted meeting services, but took sick on the night of his arrival, and is still confined to his room. He has a painful affection in his neck, but I trust he will not be permanently affected. His wife and daughter are with him, but I cannot see that the latter is rendering him any efficient service.—Melvin.

Teachers are advised to read the article on first page on "The teacher as a teacher and a man." The Record delights to help that most important profession of all except one. We need real teachers in this country. In our opinion we have very few of them. Young men keep school as a stepping-stone to something else; and young ladies keep school till they can keep house for some young man. Let us have school teachers not school keepers.

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A brother complains that we published an article from a brother not in good standing. We have this to say on that subject. The editor of the Record does not consider him- self bound to try to destroy. That belongs to the churches in his judgment. He passes judgment on the manuscript sent to his office. Moreover we allow what we simply hear about brethren to have but very little weight. The Record takes no part in personal or church difficulties.

It is always best for a paper to be edited by the editor. In that case the reading public have only one man's faults to deal with; but if everybody would have everybody's faults to deal with, and everybody would be dissatisfied.—Christian Index. Our brethren have borne with us wonderfully in our feeble efforts to edit the Record. Only now and then does a brother in his zeal for the cause propose to help us out.

I do not want to put down the Record, but I would like to get it out of the ditch and put it upon firm Baptist ground, and in this our Bro. Andrews is noble. I am troubled, I confess, about the positions the editor has taken on some subjects in his paper, and if I had the ability I would put down his theology on some points, vital to the interests of our denomination.—J. J. Andrews, in Baptist. Go on, brother; your motives seem good, and there is a great work to do to get us exactly right.

Brother J. M. Pendleton and J. R. Graves are discussing as to what Old Landmarkism really is! While we claim to be a Baptist in the name of putting a handle to this good name. Brother Graves is so straight that he is about to lean the other way on the communion question. We like perpendicular Baptists, but there is no use of jutting this up right word to the name.—American Baptist Flag. We have not been able to agree with Bro. Ray at all times, but we think he is about right this time, and he aims to be right all the time.

A Fraud.

Rev. J. B. Gambrell.—On last evening a young man claiming to hail from near Hazlehurst, and that his name was J. B. Lewis, and that he was special agent for one young man's Indian Missionary Association, of Mississippi, to raise funds to send a missionary to the Indians, called at my place and claimed Baptist hospitality, which I gave him, but I am not satisfied with his story.

Please let me know who and what he is. M. A. DEES. Scranton, Miss., Sept. 6, 1880.

This young man is a fraud, and should be taken in hand by the civil authorities for obtaining money under false pretenses.

Secular papers please copy this in the interest of their readers.

## Meeting of the Columbus Association.

The Columbus Association has just closed another of her pleasant and profitable sessions. Eld. T. G. Sellers was, for the ninth time, elected Moderator; and Bro. W. H. Glenn was the obliging clerk. Bro. Sellers presided with dignity, ability, and gave a high moral tone to the meeting. He is justly considered the Nestor of this Association—graven in manner, wise in counsel, decided in all things, and above all a Christian of unimpeachable character.

The ministerial force in attendance was strong. Nearly all of the ministers of the Association, together with a number of visitors, were present. The letters from the various churches showed progress. The churches were reported in a better condition than usual, and but few of them were without a pastor. Baptisms were numerous. Two new churches were received. Peace and harmony prevailed.

This is a missionary body, and hence the various missionary enterprises received due attention. The report on Home Missions was read by Elder M. V. Noffsinger. This report included three things: 1. Missions in the bounds of the Association; 2. In the State; and, 3. Those under the supervision of the Foreign Board. The report was ably supported by Eld. J. J. Andrews, who showed that missions were the foundation of all Christian work.

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has happened to us by the way, but suffice it to say that "the Lord has done great things for us, whereof we are glad."

I have never beheld greater manifestations of God's spirit among the churches than I have during this summer's campaign. Last week I and Bro. R. W. Hall spent with the Crooked Creek church in Lawrence county. Bro. R. W. Hall, who writes you that there were several conversions. Twenty-six accessions to our church, making our membership one hundred, our brethren and sisters were revived, the joys of their salvation renewed and I believe we can now feelingly say, "how good and how pleasant it is for brethren to dwell together in unity."

Many of the most stiff-necked and callous-hearted sinners were made by the Holy Spirit to bow humbly, and cry earnestly for mercy and pardon. There have been many good meetings around here in the past month. One at our brother the Springport church holds its meetings, a gracious revival; one at Clear Creek, which Bro. Hewitt told me yesterday was a graciously good meeting.

I know you and your readers will always be glad to hear such news as the above, and I do sincerely hope that it may continue to cheer you from all parts of our own State, and from Louisiana and other States, to unite your own and your brethren's, and glad the hearts of Christians, and interest you readers so intensely that every city, town, village, hamlet, house of worship, family residence, and even the highways and the woods may become vocal with the praise of the living God.

Your brother in Christ, J. W. HIGGINBOTHAM.

Taylor's Depot.

Bro. Gambrell.—Bro. O. Lyon, together with other brethren, commenced a meeting with Mr. Morin church on Saturday before the second Lord's day in August, which continued several days, and resulted in the baptism of thirteen, five restored, one by letter. I announced a meeting on Saturday before the third Sabbath which lasted three days, baptized five, received two by letter. I assisted Bro. O. Lyons, at the Crooked Creek church in a meeting which lasted several days, and resulted in the reception of six—three by letter and three by baptism. From there I came to Hickory Grove and commenced a meeting on Saturday before the fifth Sabbath. Up to this writing, three baptized, one received by letter. I was compelled to leave the meeting on Sunday, and the final result. While it is true that we are deprived of an educated ministry, we have some that can preach the gospel and, we thank God that it has been blessed and sanctified to the salvation of many. I can't say much in favor of what is being done here for missions, but people are generally poor, but are doing something in that direction. May the Lord increase that spirit of benevolence in the hearts of his people.

Yours truly, J. R. SMITH.

Friday, Miss., Sept. 4, 1880.

Saturday before the third Lord's day in July, I and Eld. Wm. B. Kolb commenced a meeting with New Salem church, twelve miles north of Columbus (which church we organized in March, with twenty-four members—two joined by letter the day we organized, and the meeting continued with most interesting ten days and nights, during which time there were seven conversions, eleven accessions, seven by baptism and four by letter. This faithful little band with brethren E. B. Miller, James Lance, and S. Caldwell, (deceased) working in the field, had purchased a house of worship worth \$600. Said house is well finished and furnished, and will not only be the property once belonged to the Congregational order, but they lost their members and influence until finally they dissolved. "Everybody seems pleased with the change. An old citizen informed us that we had greater interest manifested than ever had been known at that place. The church is in a good community, beautiful locality. Wide opening for Baptist influence. We feel encouraged to believe that the Lord has done a glorious work in planting a vine here. May Heaven's gentle dew be shed upon Bro. W. B. Kolb, the pastor, and his little flock, and may the Lord build up and prosper Zion here.

E. J. MILLER, Caledonia, Lowndes county, Miss.

Tell us more good news.—Editor.

More good news to tell the readers of the Record. Just closed another glorious meeting held with the Friendship Baptist church, six miles northwest of Pontotoc town. I was aided by brethren James Bos







# THE BAPTIST RECORD.

## FAMILY CIRCLE.

CONDUCTED BY  
MRS. J. H. GAMBLELL.

### Thorns and Roses.

BY E. W. WATKINS.

From month to month, John's hammer rang. The tale of labor telling:  
"Squire Tracy's new dwelling,  
One day the Squire himself came by.  
"My horse has lost a shoe, John."  
"And that's the best of all my cures."  
"But don't let me come to you, John."  
The lightning struck my barn last night.  
My child perished in the fire, John.  
No sickle was left to sow.  
"Is not of roses made, John?"

And then the Squire rode early off.  
John watched him in amazement.  
And, as he watched, two faces bright  
Peeped from the open casement.  
He heard his wife's voice, sweet and low,  
John's baby's merry chatter,  
John gave a gasp such a blow.

"I would not change with Squire," said he.  
"For all his land and money."  
"There's a thorn for him, well as rose."  
"But such such such honey."

### Rest.

Rest, weary feet, that slow and halting tread,  
Life's school, perchance, rest till that work  
Drowsily.  
When you upon the eternal hills of God,  
Shall rest, with the angels, in the life of God,  
At last.

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### The Young Hero.

"I tell you he won't get it," said a thing was never heard of," exclaimed once a group of boys on the way home from the cathedral school, and it was easy to see that a topic of very general interest was being discussed by them.  
"But that head master said last time that you might try for the exhibition, so I don't see why Tracy should get it."  
"It's a great shame if he does. Things will have to come to a pretty pass for a junior to step above his seniors on that stage."  
"Well, I hope he'll get it, for I know he's been grinding hard for it," said another, "and he's such a brave fellow, quite a hero in—"

"Oh, that he isn't," interrupted the first speaker; "he's a mean-spirited coward, for when Roland offered to fight him the other day, he positively refused the challenge, and quietly pocketed all the affronts that were given him, and walked off home."

"His refusing to fight don't make him a coward," said Exmouth, the boy who had spoken just before.  
"Then I'd like to know what does make one?" returned Walters; but further talk upon this subject was prevented by Tracy himself joining them.

"I say, Tracy, who do you think will get the exhibition?" asked one of the seniors. "How know there are four of us trying for it?"  
"Five," said Tracy, slightly coloring.

"There are only four seniors, and juniors we never take any account of," returned the other speaker.  
An angry flush rose to Frank Tracy's brow, and he was about to give free vent to the indignation which was evidently excited by his companions; but, with a violent effort, he kept back the words, and, washing his companions' "good afternoon," walked briskly towards his home.

"There now! what do you call that but cowardice?" burst forth Walters, as soon as he had gone.  
"But you forget he is a junior, and must put up with it," laughed Bryant. "Junior or not, I would have knocked you down if you had spoken to me in that insulting tone. Call him a hero; I say he is a mean, craven spirit, coward!"

This opinion was evidently shared by many of the boys. Meanwhile Frank had reached home, and, after hastily swallowing his tea, took his books and went up to his own room. Two or three hours passed, and then there was a gentle tap at the door. Frank looked vexed, as the door was opened, but his brow soon cleared when he saw his mother enter.

"My dear boy," she said, laying her hand affectionately on his shoulder, "you are studying too hard, I think. Put those books away for tonight, and come down stairs."  
"Oh, let me stay a little longer," he said pleadingly. "The examination will soon take place, and, when that is over, I can afford to have a little rest, but now every hour is of importance, and I must not give any up, or I shall not gain this exhibition, and if I do not, mamma, you know the hope of years will be disappointed, for papa could not afford to send me to college."

"Our readers should know that the exhibition," as it was called, entitled the student who gained it to his education at college, free from all charges for tuition and incidental expenses.

"Frank, you must try to leave it more in God's hands," said his mother solemnly. "Whatever may be the issue, whether failure or success, it will be for the best."

A few minutes afterwards, Exmouth called to speak to Frank about a book, and he could not forbear telling him how greatly disappointed he felt at the way in which

he had taken Bryant's insult that afternoon.

"I wish the rest of the fellows had not taken up the notion that you were afraid of Bryant," said Exmouth; "but you see, they don't know you as well as I do."

"Perhaps I shall have an opportunity of proving to them some day that I am not such a coward as they suppose; but it won't be by fighting, though," he added.

"Do you really mean to go in for this exhibition business?" said Exmouth.  
"To be sure I do," said Frank. "You know juniors are allowed to compete for it, if above the required age."

"I hope you'll succeed then. Good by, old fellow, and don't mind what they say about your being a coward," and he bounded down the stairs and out of the house.

A month passed. The examination was over, and Frank Tracy had been declared the successful competitor.

He hastened home to tell the good news, and receive the congratulations of his friends. His father had not returned from his business, but his mother was as pleased at his success as even he could wish; but, having longed to tell his father, he waited for him, and at this moment he was waiting for about the seventh time in as many minutes.

"I shall go and meet him, I think," said Frank. "I'll wait for him here, and if he doesn't come, I'll go and look for him myself."

"Something has happened, I'm sure," said Frank, turning very pale, while Frank said to open the door. He came back in a minute or two, looking frightened and agitated.

"Mamma," said Frank, "I'm sure you'll be glad to hear that I've won the exhibition. I've been waiting for you to come home, and I'm so glad to tell you."

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be, have some sense of magnanimity, and all were willing to acknowledge that Frank had acted nobly.

The next morning Exmouth brought the news that Tracy had got a situation.

"It was just the luckiest thing that ever happened," continued Exmouth. "I was telling them at home all about it when papa came in, and he was so pleased that he sent me off to fetch Tracy, and engaged him to be one of the boys to be examined."

"He is to have six dollars a month (three hundred dollars) a year. It was six hundred, but it wouldn't be too much. Hurrah for Frank Tracy! If ever I'm a hero, I would be one of his sort."

### Suggestions to Teachers.

The earnest, conscientious teacher goes every day to the school-room, impressed with serious imaginings as to his or her ability to fully discharge the self-imposed duties. And well may such doubts be entertained, for upon no other profession rests such responsibilities.

It has been said, "As is the teacher so is the school," and it may also be truly said, as is the school, so is the government in all its social and political functions.

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the child is still quite young. The girl should not only have the use of the thread, needles and patchwork, but be instructed how to take the stitches, turn the corners, and do the various things connected with needle work.

We are not excluding the boys in our remarks, because they need to learn to thread a needle and do general sewing. Men are many times so situated that they must depend upon themselves for their necessary sewing. Even if it is an age of sewing machines, it is best that all children should learn to use the simple, common, old-fashioned kind, which can never be wholly superseded.

The amusement and occupation that sewing furnishes little folks, affords sufficient reason why all mothers should see that their girls and boys learn to sew, but the very practical use of the needle in after life is the principal thing after all.—American Agriculturist.

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Can my God his wrath forbear—  
Mid the chief of sinners spare?

The audience was melted by the pathetic confession and plea, and many sought the same mercy.—National Baptist.

It was a very suggestive reply, made by Daniel Webster, to an acquaintance of his, who was very angrily complaining of his pastor, for the sermon he had just preached. Mr. Webster turned on him his large searching eye and said: "If you are searching with the lightning it won't hurt you; but if you are not, you had better stand out of the way."

It is heaven upon earth to have a man's mind move in charity, rest in Providence and turn upon the poles of truth.—Lord Bacon.

Working Butter.  
Butter gathered in the churn always contains more or less buttermilk, which would soon spoil the butter if not removed. There are two ways of removing it, one is to pour it in water or brine, and the other is to wash it without water. One is called washing; the other working. The former removes it much more rapidly than the latter, which has been washed is different from that which has not been washed. The difference between washed and unwashed butter is analogous to the difference between clean and unclean sugar. The former consists of pure sucrose, the latter of sugar and some albuminous and flavoring matters, which are contained in the juice of the cane mingled with it, which gives it a flavor in addition to that of sugar. Brown sugar, though less sweet, has more flavor than refined sugar. When washed there is always a little buttermilk, and sugar adhering to the butter that gives it a peculiar flavor in addition to pure butter, which many people like when it is now. Washing moves all this foreign matter, and leaves only the taste of the butter, pure and simple. The assertion is often made, and many people believe, that water washes out the flavor of the buttermilk. Sugar and milk added to the butter will clarify it, and clarify sugar removes from it the foreign matter which may modify its true flavor. The flavor of butter consists of fatty matters, which do not combine with water; therefore cannot be washed away by it. The effect of washing upon keeping quality of the butter depends upon the purity of the water with which the washing is done. If the water contains any foreign matter, it will do harm; but, if it is pure, it will do good. It will be better for washing the butter milk out than by kneading it out.—L. B. Arnold in Advocate.

Barbed Fences.  
R. Noyes, of Cook county, Illinois, writes: "I have no direct or indirect interest in any fence, except that I want to use the cheapest and best. Six years ago I put up forty rods of barbed wire fence, and each year have added to it, and like it, so well that this year I am selling off good, and burning up decayed, barbed wire and board fence. I think a better and cheaper to build wire fence than to repair the old, although I am making and selling new rails on the place. As to posts, I find that a few good posts answer, with young trees set in the row so that when the posts are gone it leaves your fence an ornament instead of an eyesore. Then it is so cheap. Two wires will turn the worst large stock; three for calves and sheep, and five for hogs. The railroads use nothing else here, and as a man and boy can put up half a mile a day it saves labor. Travelers do not steal it for kindling or seat boards, nor travel across your land. As to their being 'barbarous' I have never known an animal really hurt with it, and if they are scratched they will not try it again. The only place I have found it would not protect is at small lots where numbers of cattle are kept; they will hook each other through it."—American Agriculturist.

The Value of Sunflowers.  
We would call the attention of farmers at this time to the value of sunflowers as a crop, and enumerate some of their values and uses. In the first place, the flowers alone in honey, and furnish food for bees. The seeds contain oleaginous matter, and yield oil at the rate of one gallon to the barrel, which is but little inferior to the oil of olive, and are also valuable for food for horses and poultry; it has been used for bread by the Americans in India, and is a good fodder for cattle. The stalk, while growing may be utilized as bean poles where they are scarce or difficult to be obtained, and when dry may be used as a roofing, or set up against a fence to form a wind-break. They contain a large amount of potash, and are excellent for fire-kindling. They have also been recommended for fuel. The reputation of growing sunflower to absorb miasmatic vapors, and in preventing fever and ague, is well-known.—Buckeye Farmer.

A Touching Incident.  
An English actress, passing along a street one day, heard singing. She looked in at an open door, upon a little prayer meeting, and caught the words—  
"Depth of mercy can there be  
Mercy still reserved for me?"

She entered, listened awhile, and then went away; but the hymn went with her. She became a Christian, and determined to leave the stage; but the manager would not release her from fulfilling her engagement. The last night she played with unusual brilliancy, and at the close was called before the curtain. Her contract was discharged; she had no master now but Christ. Standing

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